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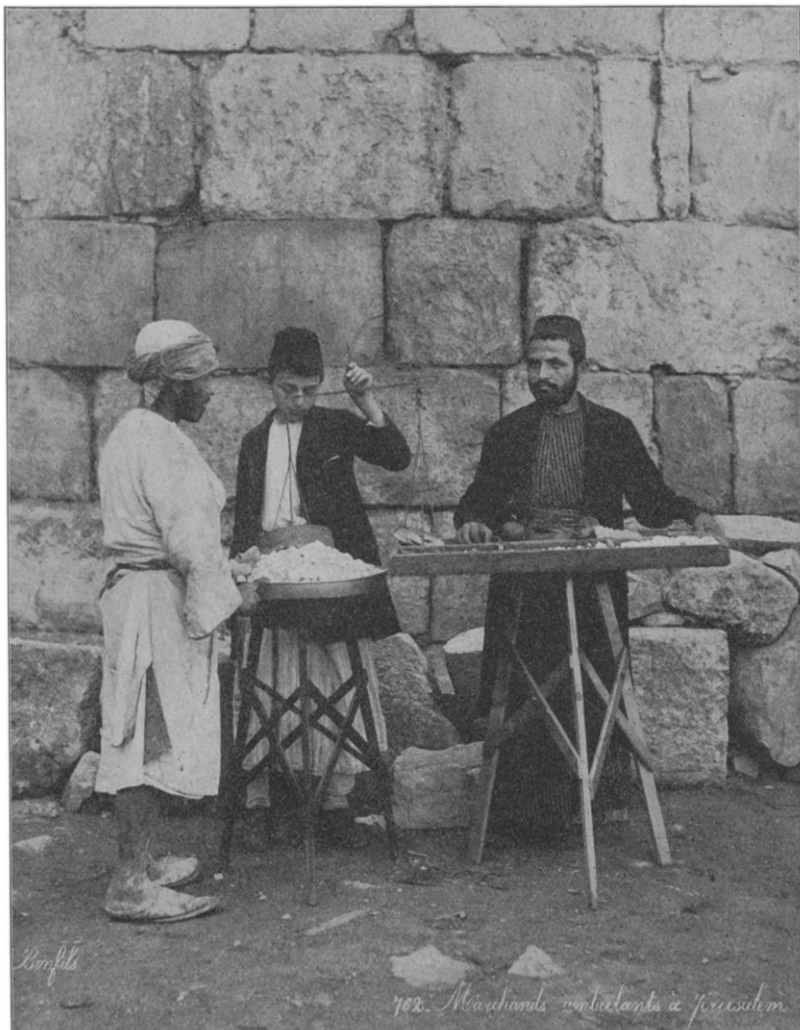
DRESS AND PERSONAL ADORNMENT IN MODERN PALESTINE.

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IN dress the East presents one of the most obvious contrasts to the West. With us, quietness and uniformity, warmth and closeness of fit, are the mode; the oriental, however, rejoices at the widest variety in color, in design, and in significance. The climate dictates the brightest, the airiest, and the lightest of materials. The significance of costume in the East is very important; each race follows deeply ingrained traditional customs; each occupation has something of a uniform, each sect and creed its distinguishing badges. Western modes of dress, "frangee" coats, flannel underwear, patent-leather boots, and western hats are more and more coming into vogue among those who aspire to social distinction or who wish to be thought enlightened. With all this I have nothing to do here; it is among the most primitive of the people that we find most to instruct us concerning ancient ways.

The true native garments are the shirt, girdle, drawers, coat and cloak, head-dress, and shoes. Several of the garments receive different Arabic names when but slightly varied, or even in but slightly distant districts or periods of time; thus in Egypt and the Lebanon there are marked differences. Here I shall mention the common modern names as used in southern Palestine.

The shirt, or *kamees*, is the only indispensable garment. It is long enough, usually, to reach nearly to the feet and, in the case of those who wear other garments, is usually white—of cotton or linen. Among the poorer *bedouins* and *fellahin* the *kamees* is usually of dark blue and is often the only garment worn, except the girdle and head-dress, by both sexes; worn as it then is, often exposing the chest and also during hours of work



STREET VENDERS IN JERUSALEM.

raised to the knees, it is a scanty garment indeed. Among all the common people it is the garment for the night as well as the day, and is seldom removed. "Near is my shirt, but nearer is my skin," is the Arab's equivalent of, "Blood is thicker than water." The *kamees* is the equivalent of the Hebrew *ketoneth* and the Greek *χίτων*.

The girdle, or *zinar*, is, on account of the looseness of the other garments, a most important item. It may be of leather,¹ of camels' hair, or of bright-colored silk or cotton, like a long scarf, wound two or three times around the waist. It is tightened up for work, and when the long, scarf-like form is used, the assistance of another is often called in for the process of "girding"; the clothes in such cases are often tucked up under the girdle as high as the knees. Without the "loins being girded"² no one feels really fit for work or exercise. A common Arabic proverb says: "They prepared me; they girded me; but I have not strength for war"—the height of unpreparedness. When the *kamees* is loosened a little above the *zinar*, a space is left between the chest and the loose shirt, in which it is customary for a *fellah* or *bedouin* to carry his provisions,³ bread, or coin, and in which quite commonly today a shepherd⁴ places a small lamb or kid, supporting in his arms the forelegs and head. This is "the bosom" spoken of so many times in the Bible. At night, and in hours of relaxation and ease, the girdle is removed or loosened. Part of a common lullaby thus runs:

Ya kamuvna, ya nasan
Hal ahzamak, w'ata nam.

("Oh our moon, oh our sleepy one;
Loosen thy girth and go to sleep!")

In the girdle is carried money,⁵ often tied up in a knotted corner, pistols and daggers, and, in the case of the learned, the ink bottle and pens in a special holder.

Over these first-mentioned garments all but the very poorest have, at any rate in winter, some kind of cloak. The most used is the *'aba*. This is commonly of goats' or camels' hair, and of

¹ 2 Kings 1:8; Matt. 3:4.

³ Prov. 17:23; Luke 6:36.

² Cf. 1 Kings 18:46; Luke 12:35.

⁴ Isa. 40:11.

⁵ Matt. 10:9 (R. V.).

striped brown and white; it is naturally fairly waterproof and, though when new more or less like a stiff square-cut sack, it after a time accommodates itself to the wearer's figure. It is worn over the shoulders, and then usually reaches almost to the feet; there are arm-holes at the upper corners, but they are not often



A GROUP OUTSIDE THE DAMASCUS GATE.

used; during sleep it is the covering for the whole person, which is either wrapped in it in a cold night, or head, body, and limbs are carefully gathered under it during a siesta in the sunshine. It is the equivalent of the garment mentioned in Exod. 22:26. In cold weather the traveler carefully shelters his head,⁶ arms, and chest, but, while kept warm above, is content that from the knees downward he walks unprotected and exposed to wind and wet.

Another form of cloak, known as the *burnoos*, differing from

⁶ Cf. 2 Sam. 15:30.

the '*aba*' chiefly in possessing a hood like a monk's cowl, is worn commonly by the Arabs of north Africa.

The *furweh*, or sheepskin jacket, much used by shepherds, is certainly primitive. It is a roughly cut jacket with sleeves made of sheepskin. The wool, left long, is usually worn inward and the tanned hide outside. The '*aba*' is in cold weather often worn over the *furweh*.

These garments—the *kamees*, the *zinar*, and the '*aba*' or *furweh*—are all that are considered necessary by the poorer folk, both *fellahin* and *bedouins*, as a body-covering. Many a man may be seen, even in winter, going about with only a ragged, half-open *kamees* and a *zinar* of rope or tattered fragment of a scarf.

Our Lord was probably dressed in the simple country garments of his time, similar to those of today. The *kamees* (*χιτών*) was the coat without seam for which lots were cast, and the "four parts, to every soldier a part"⁷ into which the rest of the wardrobe was divided may be conjectured to have been the '*aba*', the *zinar*, the head-dress, and the sandals.

Today among the more well-to-do, especially among city dwellers, we find drawers, called *shintian*, always worn. This does not appear to have been the case in primitive Israel,⁸ except among the priests. The *shintian* are usually of white cotton, and are fastened around the waist under the *kamees*, being drawn together by a tasselled cord known as the *dakke*. Over these garments comes the most conspicuous of all town garments, the brightly striped *kumbaz*. This is a long cassock-like garment. It fastens by means of two buttons at the collar, but is often left open, meets and overlaps at the waist, where it is fixed in position by the *zinar* and hangs loose to the feet below, being slit up at the sides as high as the knees to allow free play for the legs. The sleeves in the same way, though close-fitting above, are slit up and loose half way from the wrist, the edges of the slits being lined with numerous small buttons—or loops may sometimes be used. A *sudreyeh*, or waistcoat, really more like a shirt front, of brightly colored material and buttoned up close, is in towns added to the costume between the *kamees* and the *kumbaz*.

⁷ John 19 : 23.

⁸ Exod. 28 : 42, 43.



A PATRIARCH OF TODAY

Over this last is often worn a short jacket — either a modern western-cut jacket, called a *sarko*, or one of native pattern, such as the *damer*, a short jacket with long, pointed sleeves.

Another type of costume, especially favored by the people of the Lebanon and elsewhere, is one in which the *kumbaz* is replaced by the long, loose outer drawers of colored cloth known as *sherwal*, the chest being covered by the *sudreyeh* and a *damer* or *kabran*.

The extreme looseness of the trousers is a special mark of the gentleman of leisure, for they are unsuitable for labor. When seating himself the wearer must hitch up with his hands

the baggy front of his trousers from the ground. The wearer of lower garments of such a fashionable cut will probably affect in his *sudreyeh* and *damer* bright colors or elaborate gold embroidery. This is the costume of the Christian gentleman. The Moslems are prejudiced against such garments from a traditional saying of Mohammed: "God will not have compassion on him who wears long trousers from pride." Yet they themselves narrate a legend that the first *sherwal* were made by Sarah for Abraham, but it is further added by others that later the devil taught man to economize the cloth and produce the present "frangee" trousers!

The Moslem *sheikh* or *effendi*, if the latter be not, as is often the case, in European garments, wears outside the *kumbaz* a long flowing robe, the *jibbeh*, which reaches to the feet. This may be of cloth, perhaps fur-lined, or of silk, in which case it is often elaborately quilted. It is most becoming and has much to do with the imposing appearance of the *sheikhs* of the mosques. The girdle is, of course, worn inside the *jibbeh*.

Among the Jews garments of all kinds, eastern and western indiscriminately mixed, are often worn, but the *kumbaz* is common. On the sabbath, and daily among the chief rabbis, long cloaks similar to the Moslems' *jibbehs*, but often of velvet, plush, or silk in gorgeous colors, are usual. These seem to be the modern survivors of the "long cloaks" of Luke 22:36. There is thus at the present day as great a contrast as in the time of our Lord between the simple country folks in their *'abas* and the special religious professors in their grand and imposing cloaks.

Two Jewish garments, common to the orthodox of all lands, deserve a mention here. They are the *arba kanufoth*⁹ and the *tallith*, or praying shawl. The former is a small rectangular "chest protector," useless as a covering, from the four corners of which depend the "fringes," or *tzizeth*,¹⁰ the wearing of which has for so many years been an important part of Jewish ritual. The fringes were originally upon the ordinary outer garment of the Jews, the ancient *'aba*, but after their exile from Palestine ridicule led them to put them on this hidden and innermost

⁹ Literally, "four corners."

¹⁰ Deut. 22:12; Numb. 15:38, 39; Matt. 23:5.



GIRLS OF MODERN PALESTINE.

of garments. Talmudic teaching puts an extravagant value on the wearing of these fringes, as in one place it is written : " Whoso diligently keeps this law of fringes is made worthy and shall see the face of the majesty of God." ¹¹ The praying shawl, or *tallith*, is also an essential garment, but is ordinarily only worn at prayer and, of course, in the synagogues. Some aged Jews aiming at special sanctity wear the *tallith* all day. It is a small, square, woolen shawl, usually of striped material, with the corner fringes mysteriously knotted. In both these garments the *tzizeth* consists of eight threads twisted around one another a prescribed

¹¹ *Baal Halurin.*

number of times and finally tied in five knots. With the *tallith* are also worn the *tephillin*,¹² or phylacteries, little leather boxes containing transcriptions of certain passages of Scripture (Exod. 13: 1-10, 11-16; Deut. 6: 4-9; 11: 13-21), which are fastened, one on the forehead and one on the left arm, by leather straps.

Resuming our account of the garments of the ordinary inhabitants of modern Palestine, we must notice that very important, indeed indispensable, article, the head-dress. Although within the last hundred years it has become very common to wear but a fez or *tarboush* (the familiar red felt cap with a tassel), this is not the real local costume, but one imposed upon the people from without. Of antique head-dresses two distinct types occur—the turban, or *leffeh*, and the *keffeyeh*. The turban today is never worn alone, but wound around a red-tasseled cap similar to a fez, but usually more roomy. A white felt skull cap, known as the *tekeyeh*, is worn underneath; this protects the head when, as at night, the head-dress is removed, and is necessary because the hair is commonly shaved off periodically. The color, size, and mode of folding the turban are of prime importance, and more than all else mark the wearer's religion or his native locality. There are, however, today no such extraordinary varieties of design as occur in India. Indian turbans can be at once detected in the streets of Jerusalem by their greater fullness and complication. Compared with such all those of Palestine are very simple. Village communities and, still more, distant districts differ much in the size, the mode of arranging, and the color of the turban. More important than these, and even more fixed by unwritten law, are the great religious emblems. The *Haj*, or Moslem, who has performed the pilgrimage to Mecca wears a pure white muslin *leffeh*; the Druze, one of similar color, but differently folded; those who claim descent from the Prophet, called *sherifs*, are proud of their right to wear one of green. The many orders of dervishes have their distinguishing marks: some wear a bright scarlet *leffeh*, others a high brown felt fez without a turban, and so on. For many years it was compulsory for all Jews to wear a black *leffeh*, and today,

¹² Exod. 13: 9, 16; Deut. 6: 8, etc.

though not enforced, it is a common custom, especially among the *Chachamin*, or rabbis.

The native treats his turban with great respect. It is never removed in public, and to strike it off is a dire insult. When taken off at night, it is laid beside the bed on a special chair or stool set apart for it. At Moslem funerals the turban of the dead man is carried at the head of the bier, and in former times used to be placed on the post at the head end of the grave. It is now represented in stone, the top of the upright pillar, always placed at the head of every well-to-do Moslem's tomb, being always so fashioned. Many of the old cemeteries thus record fashions in turbans long passed away.

The other form of head-dress commonly used is especially that of the *bedouin*, though common in many villages also. It is probably the most ancient. The *keffeyeh* is a rectangular piece of material; it may be of white, black, or colored cotton, or among the more well-to-do of brightly striped silk, placed over the *tekeyeh* and kept in position by a circle of camels' or goats' hair rope twice wound around. This last is known as the '*ākāl*', and rather by its weight than its tightness keeps the *keffeyeh* in position. This head-dress is both becoming and comfortable, and is a capital protection from the sun. The loose folds shield also the neck, and by flapping to and fro in riding mitigate the heat. By folding the *keffeyeh* around the lower part of the face to form what is known as a *lithām*, or mask, the features may be protected from the direct rays of the sun, or, as is often the case, from the eyes of the inquisitive. Suspicion must generally be entertained of a party of mounted *bedouins* whose features are thus "masked."

[To be concluded.]